

A
TRUE AND
strange discourse of

the trauailes of two English
Pilgrimes: what admirable accidents
befell them in their iourney to *Ierusa-*

lem, Gaza, Grand Cayro, Alexan-
dria, and other places.

Also what rare Antiquities, Monuments, & no-
table memories (concording with the ancient reme-
brances in the holy Scriptures) they saw in *Ter-*
ra Sancta, with a perfect description of the old
and new *Ierusalem*, and scituation of the

Countries about
them.

A discourse of no lesse admiration, the well worth
the regarding, written by one of them, on the
behalfe of himselfe, and his fellow
Pilgrime.



L O N D O N

Printed for *Thomas Archer*, and are to bee solde at
his Shop in the Popes head-Pallace, neere the
Royall Exchange. 1608

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A true and strange discourse of
the late trauailes of two English Pil-
grimes: what admirable accidents befall them in
their iourney to *Ierusalem, Grand Cayro,*
Alexandria. &c.



Although it passe as a generall
prouerbe, that trauailers may
tell leasings by authoritie: yet I
being no way daunted by that
bug-beare-thunderbolt, but con-
fidently standing on the iustice of my cause, my
kinde commendations to all you my deare
friends first remembred, thus from Ierusalem I
beginne to salute you. You shall vnderstand,
that since my departure from Grand Cayro to-
wards the Holy land, I wrot you a letter from
Ramothe Gilead, wherin I certified you of all my
proceedings from Grand Cayro, euen to that ve-
ry place. I sent it with seauen other Letters
beside to Damasco in a Carauan, from thence
to be conueyed to Constantinople: but doubting

least the said packet is not as yet come to your
 hands, I thought it good to write again unto
 you, concerning all my aforesaid proceedings,
 as also the rest of my voyage to Ierusalē, with
 my imprisonment & troubles in the citie, and
 what memorabable antiquities I sawe there &
 elsewhere, untill my returne backe to Alexan-
 dria: first you shall know that I departed not
 from Grand Cayro til the ninth of March: by
 which day I came to þ place, where (it is said)
 the Virgine Mary did stay with our Saviour
 Christ. So farre was I accompanied by An-
 thonic Thorpe, & some others that went to
 Grād Cayro with me, but there left me, depart-
 ing back to the citie, & I w my fellowe trauel-
 ler Maister Iohn Burrell, both of vs being in
 our Pilgrims habits came þ night to a towne
 called Canko, where we were glad to take vp
 our lodging in a yerde, hauing no other bed-
 ding then the bare ground. The next day we
 departed thence, and came to a towne in the
 Land of Gozan, where we met with a compa-
 nie of Turks, Tewes, and Christians, and
 some 750. Camelles, all which were bound
 for Damasco ouer the deserts: yet was
 there amongst them two and twenty Grecks
 and Armenians, whose purposed trauelle
 lay to Ierusalem, which made vs the gladder
 of their companie. At this towne, being na-
 med

med Philbins, we staied t wo daies & one night:
 in tohicht tme I went into a house, where I
 law a very strange secret of hatching Chic-
 bins, by artificial heat or warmth: the like I
 had sen befoze at Grād Cayro, but not in such
 ex:raordinary nūbers or multitudes as here:
 p māner whereof I will declare as followeth.
 The country people inhabiting about this
 town, foure or fve miles distance every waie,
 bring their Egges in apt cariage for the pur-
 pose, bypon Mules or Camels to this place
 where there is an Oue or Furnace purposely
 kept temperatly warme, & the Furner or mas-
 ter thereof standeth ready at a little dooze,
 to receiue p egges of euery one, by tale, vnles
 p whē the nūber ariseth so high, (as to 10. Ca-
 mels lading or more) thē he filleth a measure,
 by tale, & after that order measures al the rest.
 And I tel you this for a trueth, p I saw there
 receiued by p furner, cooke, or Baker, in one
 day, by tale & by measure, the nūber of thirtie
 fve or fortie thousand egges: & they told me, that
 for thre daies space together, he doth nothing
 but fill receiue in egges, & at twelue daies they
 come againe to fetch Chickins, sometimes at
 ten daies, & sometimes (but not very often) at
 7. daies according as the weather falleth out.
 Perhaps some two hundred persons are ow-
 ners of one Halingeful, some hauing 2000.
 some

some one, or more or lesse, as the quantities
 amount too: the furrier moateth the names and
 portions of every bringer, and if he chanse to
 haue a hundred and fiftie thousand, or two hun-
 dred thousand at one heate (as many times it
 chanseth & he hath) yet doth he mingle the alto-
 gether, not respecting to who they severally be-
 long. Then he laith them one by one vpon his
 Raunge, so neare as they can lye and touch
 each other, hauing first made a bed for them of
 Camelles dunge burnt: and the place, where-
 on the ashes doth rest, is of a very thinne mat-
 ter made of earth, but mixed with the Camels
 dung in the making, and some adigeons dung
 amongst it: yet herein consisteth not the secret
 onely, for there is a concaue or hollow place a-
 bout three foot breadth vnder it, whereon is
 likewise spred an other layer of Camelles dung,
 and vnder that is the place where the fire is
 made. Yet can I not rightly call it fire, because
 it appeareth to be nothing but embers: for I
 could not discern it but to bee like ashes, yeel-
 ding a temperate heate to the next concaue, and
 the heat being resisted by the layer of dung
 next it, (which dung being greene, and laid v-
 pon pieces of withred trees, or rather boughes
 of old dead trees) deliuereth forth an extraordi-
 narie vapour, & that vapour entrencheth & hollow
 concaue next vnder the Egges, where in time
 it

it pearceth the aforesaid mixed earth , which
toucheth the ashes whereon the Egges are
laid, and so serueth as a necessarie receptacle for
all the heate comming from vnderneath. This
artificiall heat: gliding through the embers
whereon the Egges lye, doth by degrees warme
through the shelles , and so infuseth life by the
same proportions of heate: thus in seauen, eight,
nine, ten, or sometimes twelue daies , life conti-
nueth by this artificiall meanes. Now when
the Furner perceiueth life to appeare , and that
the shelles begin to breake, then he beginneth
to gather them: but of a hundred thousand, he
hardly gathereth threescore thousand , some-
time but fiftie thousand , and sometime (when
the day is ouer cast) not twentie thousand: and
if there chaunce any lightning , thunder or
rain, then of a thousand he gatheres not one, for
then they all miscarie and die. And this is to be
remembred wth hall, that be the weather neuer
so fayre, the aire perfect , cleare , and euery
thing as themselves can desire , and let the
Chickens be hatched in the best manner that
may be, yet haue they either a clawe too much
or too little: for sometimes they haue five claws,
some times sixe , some but two before , and oure
behinde, and seldome very fewe or any in their
right shape. Afterward when the people come
to receiue their Egges that before had brought
them

them in, the furner giues to every one rath-
 bly, according as the Furnace presbeth, re-
 serving to himselfe the tenth for his labour.
 Thus haue you the secret of hatching Chick-
 ins by heats artificiall, at the towne of
 Philbits in the land of Gozan, which I thinke
 were in vaine to be practised in England,
 because the aire there is hardly ten daies to-
 gether clarified, neither is there any Camels
 dung, though they haue dung of others beasts
 euery way as hote: therefore when the Sun
 is in Cancer, Leo, or Virgo, you may (if you
 please) tell what may be done. Perhaps some
 will thinke this to be a lie or fable, but to such
 I answer I can vage their credence no fur-
 ther then my faith and truth may perswade
 them: and if thereon they will not beleue me,
 let them take paines to make their owne eyes
 a witnesse. and when they haue payde as
 dearely as I haue done, (for the sight of this
 and other things cost me an hundred Marks
 in fiftie daies) their iudgement will be better
 confirmed.

But now to my iourney toward the desert of
 Arabia, which I was of force to passe before
 I could come to the Holy land. Then wee de-
 parted from the towne Philbits, trauailing all
 night in companie with the Carauan of
 Damasco, and the 14. at nine of the clocke,
 we

we pitched our tents at Baharo in þe lād of Gozan. fro thēce we departed þe night, & the 15. at night we pitched at Salhia, which is to þe eastward of the land of Gozan, & stands on the borders of the Arabian Deserts: There wee staid two daies for feare of the wilde Arabes, and departed thence the 17. we passed that night over a great brydge, vnder which the salt water standeth. This water comes out of the Sea from the partes of Damietta, and by mens handys was cut out of that place, some hundred and fiftie miles into the maine land, by Prolomeus King of Egypt, who purposed to bring the Red-sea, and the Mediteranean all into one: but when he foresawe, that if hee had gone through with this worke, all his countrie had bene quite dyotoned, he gaue it ouer, and builded a brydge there to passe ouer. This place parteth Arabia and Egypt, and no sooner had wee past this brydge, but we were set vpon by the wild Arabes: and not withstanding our great companie (for we were more then a thousand persons) a Camell laden with Callicoes was taken from vs, foure of our men hurt, and one of them mortally wounded: and the Arabes ran awaye with the preye, we being vnable to helpe it, because it was night.

The next day, we pitched by a well of brackish

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hish water: but I forgot to tell you, that my
 fellow Pilgrime M^r. Iohn Burrell escaped ve-
 ry narrowly in the last nights bickering: there
 wee rested our selues till thye of the clocke in
 y^e afternoone, which they call Lasara for the
 Arabians & Egyptians diuide the day into foure
 parts: the we departed, and pitched the next
 morning at a Castle in the deserts called Cat-
 ga, which is one of the thye castels which y^e
 Turkes keepe in the deserts, to defend all
 trauallers from the wilde Arabes: Therefore
 there we paye a certaine tax, which was
 60. pieces of siluer of twopence a piece value,
 for each man or boy, & 76. pieces for a Camell
 laden, and 14 for a Mule. Having paid this
 imposition, we departed, and pitched againe
 the 19. at another blackish well, from whence
 setting onward, we pitched the 20. March
 at the second Castell called Arris, kept also by
 y^e Turkes in the said deserts where our, tax
 was but 20. pieces of siluer for each passenger,
 and 30 for a Camell. From thence we were
 guided by many Soldiours to the third Ca-
 stell called Raphaell, making one long tour-
 ney of 24. houres together. Here it is said
 that the Kings of Egypt and Iudea foughte
 many great battailes: which to mee seemed
 very vnlkely, because there is nothing to
 releene an armie withall, except sand and
 salt

salt-water. There we paid but 10. pieces each
 passenger, & 20. for a beast: so departing thence
 the 22. in the morning, we pitched at Gaza in
 Palestine, a goodly fruitful countrey, & there
 we were quitted of all the deserts. In this
 countrey I saw the place, where (as they told
 us) Sampson puld down the two pillars and
 slew the Philistines: and surely it appears to
 be the same town, by reason of the situa-
 tion of the countrey: There we paid 22. pieces
 for each beast & 10. each passenger. From hēce
 we departed, and pitched at a place called
 in Arabian Canue, but by the Christians ter-
 med Bersheba, being vpon the borders of Iu-
 dea, where we paid but 2. pieces of silver each
 one, and 4. for a beast. Departing thence, the
 23. in the morning we pitched our Tents vpon
 a Greene close vnder the walles of Ra-
 moth in Gilead: there I staid all that day,
 and wrote eight letters for England by the
 forenamed Carauan, which went for Damas-
 co, to be conueied to Constantinople, and so for
 England. The next day being the 24.
 in the morning I with the other Christians
 set towards Ierusalem, and the great Cara-
 uan wēt their way for Damasco: but we pitch-
 ed that night at a place called in Arabiā
 Cudechelaneb, being 16. miles from Hebron,
 where I sepulchre of our father Abraham is, &

five little miles from Ierusalem. From thence
 we departed in the morning, being our Lady
 Day in Lent, and 9. of the clocke before noone,
 I sawe the Citie of Ierusalem: when knee-
 ling Downe, and saying the Lords prayer, I
 gave God most hartie thanks for conducting
 mee thither, to behold so holy a place with
 mine eyes, whereof I had read so often before.
 Comming within a furlong of the gates, I
 with my companion Maister Iohn Burrell,
 went singing and praising God, till we came
 to the west gate of the Citie, and there wee
 staid, because it is not lawfull for a Chyistian
 to enter vnadmitted. My companion aduised
 me to say I was a Greeke, onely to avoid go-
 ing to Maile: but I not hauing not the Greeke
 tongue, refused so to do, telling him euen at
 the entrie of the gate, that I would neither
 denie my Countrie nor Religion: whereupon
 being demaunded who wee were, Maister
 Burrell (answering in the Greeke tongue,
 told them that he was a Greeke, and I an
 Englishman. This gave him admittance to
 the Greeke Patriarke, but I was seized on
 and cast in prison, before I had staid a full
 houre at the gate: for the Turkes flatly deni-
 ed, that they had euer heard either of my
 Queene or Countrie, or that she paid them
 any tribute. The Patre Guardian, who is there
 Defender

Defender of all Chyrtian Pilgrimes (and the
 principall procurer of mine imprisonment, be-
 cause I did not offer my selfe vnder his pro-
 tection, but confidently stood to be rather
 protected vnder the Turke then the Pope)
 made the Turke so much mine enemye, that
 I was reputed to bee aspie, and so (by no
 meanes) could I be released from the dun-
 geon.

Now giue me fauour to tell you, how it
 pleased God that very day) to deliuer me, and
 graunt my passe as a Protestant, without
 yeelding to any other ceremonie, then cariage
 of a wax candle only, far beyond mine expec-
 tation. Here let me remeber you, where I stayed
 at Ramoth in Gilead, where I wrote the eight
 Letters for England by the Caravan of Da-
 masco: hauing so good leysure, I went to a
 fountaine to walke my sollelittien. & being
 earnest about my busynesse, suddenly there
 came a Schoole vnto me, who taking my
 clothes out of my handes, and calling me by
 my name, said he would helpe mee. You
 doubt not but this was some amazement to
 mee, to heare such a man call me by my name,
 & in a place so farre distant from my friends,
 countrie and acquaintance: which he percei-
 uing, boldly thus spake in the Frank tongue.
 Why Captaine, I hope you haue not forgot-

ten me. for it is not yet fortie dayes since you
 set me a land at Alexandria, with the rest of
 those passengers you brought from Argier, in
 your ship called the Trojan: and here is ano-
 ther in this Carauā, who you like wisse brought
 in companie with you, that would not be a
 little glad to see you. I demaunded of him if he
 dwelt there: he answered me no, saying that
 hee and his fellow were going in the Cara-
 uan to Damasco, (which place they call Sham)
 & fro thence to Beggdan which we call Baby-
 lon, & fro thence to Mecha to make a Hadgee,
 for so they are called when they haue bene at
 Mecha: moreouer, he told me that he dwelt
 in the Citie of Fesse in Barbarie. This man
 (in my minde) God sent to be the meanes of
 mine immediate deliuerie. For after I had
 taken good notice of him, I well remembred
 that I sawe him in my ship, though one man
 among 300. is not very readily knowne: (for
 so many brought I from Argier into those
 partes of different Nations: as Turkes,
 Moores, Jewes and Christians,) I desired
 this man to bring me to the sight of his other
 companion, which (hauing washed my lin-
 nen) he did & him I knew very readily. These
 two cōcluded, that the one of them would de-
 part thence with the Carauan, and the other
 goe along with me to Ierusalem, which the

Moor

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Moore before remembred; and such kind fare
had the infidell of me that he would not leaue
me vniaccompanied in this strange Land,
which I cannot but impute to Gods espec-
all prouidence, for my Deliueraunce out of pri-
son: else had I bene left in most miserable
case: when this Moore sawe me thus impris-
soned in Ierusalem, my dungeon being
right against the Sepulcher of Christ; albeit
he wept, yet he had me be of good comfort,
And went to the Bashawc of the Cittie, and
to the Saniack, before whome hee tooke his
oath, that I was a Mariner of a Shippe,
which had brought 250. or 300. Turkes and
Moore into Egypt from Argier and Tunis,
their tourney being vnto Mecha. This
Moore (in regard he was a Puzzle-man)
preuailed so well with them, that returning
with these Turkes backe to the prison, he cal-
led me to the doore, and there said vnto me,
that If I would goe to the house of the
Pater Guardian, and yeeld my selfe vnder his
protection, I should be enforced to no religion
but mine own except it were to carie a rāle,
to the which I willingly condescended.

So paying the charges of the prison, I
was presently deliuered, and brought to the
Guardians Monastirie: where the Pater com-
mitting to me, tooke me by the hand & bad mee
wee

welcom, marveling I would so much erre
 from Christianitie, as to put my selfe rather
 vnder the Turkes then his protection: I told
 him what I did, was because that I
 would not goe to Masse, but keepe my con-
 science to my selfe: He replied that many En-
 glishmen had bene there, but being (Catho-
 liques) went to Masse, telling the
 Turkes at the Gates entrance that they
 were Frenchemen, for the Turkes
 knowe not what you meane by the worde
 Englishman: aduising me further, that
 when any of my Countrey men undertooke
 the like trauaile, at the gates of Ierusalem,
 they should terme themselves either French-
 men or Byttans, because they are well
 knowne to the Turkes. This of such like con-
 ference pass betwene vs: and further hee as-
 ked me how old our Queenes Maiestie was,
 and what was the reason she gaue nothing
 to the maintenance of the holy sepulcher, as
 well as other Christian Kings and Princes
 did: with diuers other frivollous questions,
 whereto I answered accordingly. The day
 being spent euen to twi-light, Maister Iohn
 Burrell, who passed for a Byrke without a-
 ny trouble, came in vnto vs, being neuerthe-
 lesse constrained to this Monasterie, or else
 he might not staid in the cite: for such sway

Doe the Papistes cary there, that no Christian
 stranger can haue admittance there, but hee must
 be protected vnder them, or not enter the citie.
 Maister Burrell and I being together in the Court
 of the Monasterie, twelue fat-fed friers came
 forth vnto vs, each of them carying a waxe candle
 burning, and two spare candles beside, the one
 for Maister Burrell the other for me. Another
 frier brought a great Balon of warme water,
 mingled with Roses and other sweete flowers,
 & a Carpet being spread on the ground, and Cu-
 shions in Chaires set orderly for vs: the Pater Guar-
 dian came and set vs downe, giving each of vs a
 Candle in our hands, then came a frier and puld
 off our hose, and (setting the Balon on the Car-
 pet) washed our fette. So soone as the frier be-
 gan to wash, the twelue friers began to sing, con-
 tinuing so till our fette were washed: which being
 done, they went along singing, and we with the
 Guardian came to a Chapell in the Monasterie,
 where one of them began an Oracion in forme of a
 Sermon, tending to this effect: how meritorious
 it was for vs to visit the Holy-land, and see those
 sanctified places where our Sauours fette had
 trode. The Sermon being ended, they brought vs
 vnto a chaber where our supper was prepared:
 there we fed somewhat fearefully, in regard that
 strange eates haue as strange qualities: but comit-
 ting our selues to God, & their outward appearing
 Christian kindenes, we fell to hartily, sup very

bountifully and afterward (praying God) were lodged decently. Thus much for my first daies entertainment in Ierusalem, which was the 25. day of March 1601. being our Lady day in Lent. Now followes what the friers afterward shewed mee being thereto appointed by the Pater Guardian.

Early the next morning we arose, and hauing saluted the Pater Guardian, hee appointed vs seauen friers and a Crouchman: so forth wee went to see all the holy places in the citie which were to bee serue, except those in Sepulchra Sancta, for that required a whole daies worke afterward, and at euery place where wee came, wee kneeled downe, and said the Lords prayer.

The first place of note that the friers shewed vs, was the place Iudiciall: next, the house of Veronica sancta: and demanding of them what Saint that was, they tolde mee it was shee that did wipe our Saviours face, as hee passed by in his agonie.

Descending a little lower in the same streete, they shewed mee the way which our Saviour went to crucifying, called by them Via Dolorosa.

Then on the right hand in the same streete, I was shewne the house of the rich glutton, at whose gate poore despised Lazarus lay. Holding on our way downe this streete, wee came to a turning passage on the left hand: whence they

they tolde mee Simon Sireus was coming
toward the Dolourous Way, when the Dol-
blours seeing him, called him, and compelled him
against his will to helpe our Saviour to carie
his Crosse.

Then they told mee, that in that same place
the people wept, when Christ answering, said
unto them: Oh Daughters of *Ierusalem* weepe
not for mee &c.

Next, they shewed me the Church where the
virgine Marie fell into an agonie, when Christ
passed by, carrying his Crosse. Afterward they
brought mee to Pilates Palace, which though it
bee all ruinated, yet is there an olde Arche of
Stone, which is still maintained by the Christi-
ans, and it standing full in the high way, wee
passed vnder it: much like the way of passage
vnder Maister Hammons house in the Bul-
warke, but that the Arche is higher: for vpon
that Arche is a Gallerie, which admitteth pas-
sage (ouer our heades) from one side of the
Streete to the other: for Pilates Palace extendeth
ouer the high way on both sides, and Pilate had
two grate windowes in the inside Gallerie, to
gaze out both waies into the Streete, as Ma-
ster Hammon hath the like advantage at both
his windowes.

Into this Gallerie was our Saviour
brought, when hee was shewen vnto the
Iewes, and they standing belowe in the
street,

streete, heard the words Ecce homo. A little from
 this place, is the foote of the staires, where our
 Saviour did first take vp his Crosse. Then they
 brought mee to the place where the virgin Mary
 was conceived and borne, which is the Church of
 Saint Anna, and no Turkish Church. Next, they
 shewed me the Doole, where Christ cleansed the
 Leapers, and then guiding mee to Saint Ste-
 phens gate a little without it vpon the left hand they
 shewed mee stone whereon S. Stephen was sto-
 ned. From hence I sawe the staires going vp to
 porte Aurea, at which porte there are diuers reli-
 ques to be seene: it was the East gate of the Tem-
 ple, which Salomon built vpon mount Moria, in
 which Temple was the place of Sanctum Sancto-
 rum, but now in the place is builded a goodly
 great Church, belonging to the Turkes. Thus
 spent I the second day, being the 26. of March,
 all with in the gates of Ierusalem, except my going
 to see the stone wherewith Saint Stephen was
 stoned. The next day, being the 27. hauing done
 our dutie to God and the Pater Guardian, we hired
 asses for the friers & the Troughman to ride on,
 and going forth the citie gates, were mounted and
 rode directly toward Bythinea. By the way as we
 rode, they shewed me the place of the fruitlesse fig-
 tree, which Christ cursed: next, the Castle of La-
 zarus, that Lazarus whome Christ loued so well:
 for his house or Castle was in Bythinea, but it is
 betterly ruinated, and nothing to be seene but the
 two

two sides of a wall. In the same towne, they shewed me the house of Mary Magdalen, but so ruinated that nothing is left of it but a piece of a wall: there I sawe likewise Marthas house consisting of three pieces of a wall: and thence they brought me to the stone, where the two sisters told Christ that Lazarus was deade: from whence passing on, they shewed me the place where our Saviour raised Lazarus from death, after he had lien three daies in the ground, and where he was buried afterward when he died. This place hath bene notably kept from the beginning, and is repaired still by the Christians, but yet in poore and very bare sort, and this is all that I sawe in Bythinia. From hence we rode vnto mount Oliuet, and passing by Bethphage, they brought me to the place where our Saviour tooke the Asse and Colte, when he rode to Ierusalem vpon Palme Sunday. Riding from Bethphage directly to the North, wee came to the foote of mount Oliuet, where they shewed me the place Benedicte of the virgin Marias Annunciation, and ascending to the top of the Mount, we sawe the place of our Saviours Ascension: at the sight whereof we said our prayers, & were commaunded withall to say 5. Pater nosters & 5. Ave Marias: but when I said the Lords prayer, tooke notice of the place & departed. This is the very highest parte of Mount Oliuet, and hence may be discerned many notable places: as first west from it is the prospect of the newe Citie of Ierusalem: Southwest from it may

be seene the prospect of Mount Sion, which is id-
 ising to neke Ierusalem: also in the valley be-
 twene Sion and the Mount whereon I stood,
 I sawe the brooke Cedron, the Doole Silo, the
 Garden wherein our Saviour prayed, the place
 where after ward hee was betrayed, and diuers
 other notable things in this valley of Gethsemanie:
 as the Tombe of Absalon King Davids sonne, the
 Tombe of Iehoshaphat, and others which I will
 speake of as I come to them.

Full South from Mount Oliuet, I could see
 the places wee came last from, as all Bythmia and
 Bethphage: also East North-east from this mount,
 may bee seene both the River of Iordan, which is
 some fiftene miles off, and Iericho, which is
 not so farre, because it is to the Westward of Ior-
 dan.

From Mount Oliuet East, and East-South-
 East, may bee seene the lake of Sodome and Go-
 morra, which is some hundred miles long, and
 eight miles ouer: all these places I set with the
 Compasse when I was on Mount Oliuet, for I
 stayed on the top of it some two houres and a halfe,
 hauing a little Compasse about me. Descending
 hence toward the foote Westward, wee came
 to a place where the friers told me, that a wo-
 man called Saint Pelagia did penance in the
 habit of a frier: whereat I smiling, they deman-
 ded why I did so: I answered that to beleue Pe-
 lagia was a Saint, stood out of the compasse of my
 Creede:

Creede: they tolde mee, when I should come home at night, they would shewe me sufficient Authours for it: but when I came home I had so much to doo in writing my notes out of my table booke, & I had not leisure to vige their Authours for Saint Pelagia. By this time they brought vs to the place, where our Sauour did foresee the iudgement, then where he made the Pater noster, and then where the Apostles made the Creede.

From hence we came to the place where Christ wept for Ierusalem: and from thence, to the place where the Virgin Marie gaue the girdle to S. Thomas: and then to the place where she prayed for Saint Stephen: all these last were comming downe Mount Oliuet toward the halley of Gethsemanie, where by the way wee came to our Ladies Church, wherein is her Sepulcher, and the Sepulcher of her husband Ioseph, with the Sepulcher of Anna, and many others in that Church. This Church standeth at the foote of Mount Oliuet, and was build (as they say) by Helena the mother of Constantine the great: here the friers went into the virgins Maries Sepulcher, and there either said Masse, or Prayers, while we in the meane time went to dinner. In this Church is a fountaine of exceeding fine water, and in regard wee went downe into a vault as it were, it giueth a meruailous loud Eccho or sound. Hence went wee to the Caue, whither Iudas came to betray Christ when he was at prayer, & thence to y^e Garden

Garden to bere out our Saviour left his Disciples,
 commanding them to watch and pray, but found
 them sleeping at his returne: then they brought
 me to the Garden where Christ was taken, and
 all these last three were in the valley of Gethsemaoy.
 Riding vnto the towne (whereof the valey beares
 name) on the left hand I sawe the before remem-
 bryed Sepulchers of Absolon and Iehoshaphat, and
 on the right hand, the brooke Cedron, which at
 my bring there had not one drop of water in it: for
 (indeed) it is but a ditch to conuay the water from
 the two hilles (I meane Mount Oliuet, and
 Mount Sion) when any store of raine falleth. And
 this ditch or brooke Cedron is in the valley be-
 tweene both those hilles. Hard by the brooke Ce-
 dron, they shewed me a stone marked with the
 fete and elbowes of Christ, in their chadowing of
 him downe when as they tooke him, neuer since
 (say they) haue those prints remained there. From
 hence we rode to the place where S. Iames & Iou-
 ger did hide himselfe, and afterward was buried
 there: there also they shewed where Zachariah son
 of Barachiah was buried, and brought me to an-
 other place, where (they say) the virgine Marie
 h-
 led often to pray. Then came we to a Doole of Silo
 wherein M. Burrell and I washed our selues, and
 hence we were shewen the place where the Pro-
 phet Eay was sawen in peeces: thence they gut-
 ted vs to an exceeding deepe well, where the
 Jewes (as they say) hid the holy fire in the time
 of

of Nabuchodonozor. Here wee ascended from the valley to a hill side, which lyeth iust South from Mount Sion, but there is a great valley between, called Gehemion, and there they shewed mee the place where the Apostles hid themselves, being a Cave in a rocke. Ascending higher hence, they brought me to the field, or rather to be more rightly tearmed the Rocks where the common buriall place is for straungers, being the very same (as they say) which was bought with the thirtie pieces of siluer, that Iudas receiued as the price of his Maister, which place is called Aceldoma, and is fashioned as followeth.

It hath three holes aboue, and on the side there is a vent: at the upper holes they vse to let downe the dead bodies to the estimation of some, 50. foote downe. In this place I saw two bodies, new or very lately let downe, and looking downe (for by reason of the three great holes aboue, where the dead bodies lie, it is very light) I receiued such a savorie into my head, as it made me very sicke, so that I was glad to entreate the friers to goe no further, but to retorne home to the citie.

So here wee went through the valley of Gehemion, and at the foote of mount Sion (having a little bottle of water which I brought frō the Silo) I dranke, and rested there an houres space, eating a few Raisins and Olives, which wee brought with vs from Ierusalem in the morning. After I

had well rested and refreshed my selfe, wee began to ascend Mount Sion, and a little way up the hill they shewed me the place, where Peter ha-
 uing denied Christ, and hearing the Cocke crowe,
 went out and wept.

Ascending higher, they shewed mee the house
 where the virgine Marie dwelt, which was
 neare vnto the Temple: then they brought mee
 to the place, where the Jewes setting on the blef-
 sed virgine to take her, shee was conuined away
 by miracle.

Hence wee went to the house of Caiphas, which
 was some what higher vpon Mount Sion, and
 there I sawe the prison wherein our Saviour
 was Detained. Passing on still higher, they gui-
 ded mee to a little Chappell which is kept by the
 Armenians, wherunto entring, at the high Altar
 they shewed mee the stone which was vpon our
 Saviours Sepulcher (as they say) and it is neare
 to the place where Peter denied Christ. for there
 they shewed mee the Waller whereon the Cocke
 doode when hee crowed.

Hence was I brought to the place where our
 Saviour made his last Supper, and thence I
 came where the Holy-ghost descended vpon the
 Apostles: whence passing on, they shewed mee
 the place where Christ appeared to his Disciples
 the eight day after his Resurrection, when Saint
 Thomas desired to see his woundes.

Neare to this place vpon Mount Sion, the vir-
 gin

gin Marie died, and hard by they shewed mee a place bought by y^e Pope of the Turkes, for the buriall y^e of European Christians, because he would not haue the cast into Aeldema: they tolde vs that the yere before, fīue Englishmen were buried in that place, whether by the Jewes poisoning them, or howsoever else it hapned, but we thought it strange that all fīue should die together in one week. Thence came we to the house of Annas the high Priest, which is now but a paire of verie olde walles, and nothing else of it to bee seene: but at the side of one of the walles, is an olde Olive tree, whereto they told mee that our Saviour was fast bound: and demanding a further reason thereof, they said, that when hee was brought into this house, Annas being asleepe, his people would not awake him: so during their time of stay, they bound him to the said Olive tree, and when he awaked, then hee was brought in and examined.

Departing hence toward the Southgate of the citie, which standeth likewise upon Mount Sion, wee alighted from our Asles: and entring, I noted it well, for now I had seene thre of the foure gates.

And being desirous to see the North-gate also, they brought mee to the Church of S. Thomas, which is within the wall all ruinated: then to the Church of S. Marke, whether Peter came, being deliuered out of prison by the Angell that brake open the gate. Then they shewed mee the

house of Zebedeus, whence wee came to a place kept by the Abashenes, and there ascending first by a darke way, ledde on by a line or corde, wee attained to a high place neere to the Sepulchra Sancta, where I paid two pieces of siluer to goe in: and being entred, I demaunded what place it was: the same (quoth they) where Abraham would haue sacrificed his sonne Isaac.

Thence went wee to the prison wherein Saint Peter and Saint Iohn were, being the next doore to the prison wherein I was put before: which made mee the sorrier, that it was not my fortune to haue gone into it, being so neere it.

Hence we came to the South-gate, being on Mount Caluarie side, where hauing well be-
thowed the gate, and perceluing it waxed late, we went directly home: this was my third dayes worke, in and about Ierusalem, wearied not a little with often alighting to pray: for at each severall place before recounted, wee dismounted and said the Lords prayer on our knees.

On the morrow being the 28. early in the morning wee tooke our Ases, riding forth at the West gate, through which I first entred, and passing on the South-ward, wee left Mount Sion on the left hand: at the foote whereof they shewed mee the house of Vriah, and the Fontaine whete Bersaba washed her selfe, when King Dauid espied her out of his Turret.

Thence went wee to the place, where the
Angell

Angell tooke by Abacuck by the haire of the head, to carie meate to Daniell in the Lions Denne. Next came wee to the place, where the wise men found the starre when it was lost, and then where the virgine Marie rested her selfe vnder a tree, as shee came from Bethlem to Ierusalem, which tree they still repaire, by setting another close to the roote of it.

Hence roade wee to the house of Elias the Prophet, where they shewed mee his vsuall place of sleeping: and this house standeth so vpon a hill, as from thence I did see Bethlem a farre off.

Thence went wee to an old ruinated house, which they told mee was Iacobs: which may the better appeare to be so, for in the field thereto adjoining, is the Tombe of Rachell Iacobs wife: and some two miles from this Tombe is a town in the same field called Bethesula, the inhabitants whereof are all Christians.

In this great feild (being betweene Ierusalem and Bethlem) did lie the Campe of Senacherib when hee besieged Ierusalem. From hence wee rode to the field, where the Angels brought tidings of great ioy to the Shephards, which is two miles from Bethlem: and thence wee rode to Bethlem to the Monasterie, wherein are some ten friers: who welcomed me very kindly, and brought mee first into a great Church, then into a large entrie, wherein I sawe the name of St. Hugo Scapets twice set, one above another, and

betweene them both I set my name. Then they guided mee downe the staires into a vault, where was a Chappell set in the place of our Saviours Nativitie, enclosing both it, and the maunger wherein Christ was laid, and also the place where he was presented with gifts by the wise-men.

Ouer this Chappell is a great Church, built by Queene Helena mother to Constantine the great (as they say) and further I sawe diuers Tombes of holy men and other.

Going by to the top of the Church, I sawe vpon the leads the name of M. Hugo Stapers againe ingrauen, which made me looke the earnestly for some other Englishmens names: but finding none, I graued downe my name and came away: then went wee in and dined with the friers.

After dinner, they brought me to the place where the virginie Marie hid her selfe, when search was made to kill the children. So taking my leaue of Bethlem, giuing the friers three pieces of gold, for my dinner and my company with mee, being eight in number, mounting on our Asles, wee rode to the Well, where King Dauids three Captaines fetched water for him, through the whole hoste of the Philistines: which standeth a little way from Bethlem, to wards Ierusalem, and hath three places to drawe water by.

Hence went wee presently backe to Ierusalem, entring

entring the gate at foure of the clocke in the after-
noone, and at fīue the Turkes let vs in to the Se-
pulchra Sancta, each of vs payng ninepieces of
gold for our entraunce.

As sooner were wee in, but they locked
the gates, so there I staid til' eleuen of the clocke
the next day, and then came we forth: now fol-
lowes what I saue in Sepulchra Sancta. First
I noted hanging without the gate, at the least
a hundred lines or strings, and in the gate is a
great hole, whereat a litle childe may easily
creepe in, whereof demaunding the reason, they
told mee that the hole serued to giue victuals
at, for them which lie within the Church, which
are about three hundred persons, men and wo-
men all Christians, and there they liue contini-
ally night and day, and can haue no passage
in or out, but when the Turkes doe open the
gate for some Pilgrime, which happeneth not
sometimes in fourteen daies: wherefore these
Christian liegers in the Church haue there their
whole households, and boorded lodgings there
builded for them.

The Strings before spoken of, hanging at
the gate, haue each one a Bell fastened at
the lodgings, and when their seruants (which
are without) bring them any meate, each rings
the Bell belonging to his household, and so come
accordingly (each knowing their owne Bell) for
receipte of their foode.

The

The severall sortes of Christians, which I shalve
in this Church, I will in order describe unto
you.

First, the Romaines, for they beare the greatest sway of
all. Secondly, the Greekes, for they are next in number
to the Romaines, yet little better then slaves to the Turke.
Thirdly the Armenians, who have bene so long time ser-
vants to the Turke, that having forgotten their owne
language, they use all their ceremonies in the Arabian
tongue, and so I heard them. The fourth sorte of Chri-
stians, are Nestorians, who are as slaves to the Turke,
and have no other language then the Arabian. The fifth, are
the Abashenes, being people of the land of Prester-Iohn.
The sixt are the Iacobines that are circumcised Christians,
but slaves likewise and servants to the Turke.

All these (Christians in name) have bought of the
Turke their severall places in this Church, and by-comes
for ease, being never fewer in number of all these six sortes
then two hundred and fiftie or three hundred continually
there lying, and praying after their manner.

The places where they ordinarily use to goe and say
their devotions, are thus as I describe them, and as the
Romane Friars brought mee to them.

First the Piller whereat our Saviour was whipped.
Secondly the place where he was imprisoned, while they
were preparing or making his Crosse. Thirdly where the
Souldiers divided his garments. Fourthly where the
Crosse was found by M. Helena, which is at the foote of
mount Caluarie, and hard by it is the Chappell of the said
M. Helena. 5. The place where Christ was crowned with
thornes: which I could not see till I was glad to give the
Abashenes that kept it, five pieces of silver. 6. The
place where the Crosse being laide along on the ground, our
Saviour was nailed fast unto it.

7 The place on the top of mount Caluarie, where the crosse stood when as hee suffered. 8. The Rocks that rent at his crucifying, which is a thing well worth the beholding, for it is sit like as it had beene cleft with wedges and Beetles, euen from the top to the two third partes downeward, as it were through the brow and breast of the Rocks: nor is the rent small, but so great in some places, that a man might easilye hide himselfe in it, and so groweth downeward lesse and lesse.

9 The place where the three Maries annointed Christ after he was dead. 10. Where he appeared to Mary Magdalen in the likenesse of a Cardiner: and hence wee came to the Sepulcher it selfe, which is the last place where they vse any prayers: from whence I went to see the Tombes of Baldwin and Godfrey of Bulloigne, and returning thence back to the Sepulcher, I measured the distance betweene place and place, spending thus the time from five of the clocke before night when I went in, untill the next day at eleuen of the clocke at my coming forth, writing downe all thinges which I thought note-worthy.

My companion M^r. John Burrell and I heeing thus come forth of the Church, we went to the Parer Guardians to dinner, where we heard tydings that five other Englishmen were arrived at the Cittie gates, directing towards Alepo. Their names were M^r. William Bedle, preacher to the English merchants which were Liegers at Alepo: M^r. Edward Abbot servant to the right worshipfull sir Iohn Spenfer: M^r. Geffrey Kirbie, servant to the Worshipfull M^r. Paule Banning: and liegers for them in Alepo: two other young man, the one called Iohn Elkin, the other Iasper Tynne. These thus hearing of my being there, came all to the house, and these (though they sawe not mine imprisonment, nor were with me at the sight of those thinges in and about Ierusalem) can witness that they were acquainted therewith at the gates, and testifie y other truthe beside. These men, as also my companion M^r. John Burrell, I left behind me in Ierusalem, departing thence to see other places in the Countrey of Palestine: but let mee

first tell you, what I obserued in the cities scituation, because I was informed befoze I came to see it, that it was all ruined, albeit (on the sight thereof) I found it otherwise, hauing a little COMPASSE about me, to set such places as I could easily come by.

Understand then first of all, that the very heart of the old Citie was seated on mount Sion and mount Moria: to the north parte whereof, was mount Caluarie without the gates of the olde citie, about a stons caste and no further. But now I finde this new citie scituated so farre to the North parte, that it is almost quite off mount Sion, but yet not of Mount Moria, which was betweene mount Sion and mount Caluary so that now (vndoubtedly) the South walles of the citie, are placed on the north foote of the Hill of Sion. The east wall which doth confront Mount Oliuet, is a great parte of the ancient wall, and so from the South-east angle north, a quarter of a mile behinde mount Caluarie: so that Mount Caluarie, which was in former times a stons caste without the citie and the appointed place for ordinarie execution, I finde it to be now seated in the harte or middle of the new citie. This mount Caluarie is not so high as to be called a mount, but rather a pyked or a spiring Rock: for I noted the scituation of it both when I was at the top of it, and when I came to the Sepulcher: the Sepulcher being distant from it (I meane from the foote of it) 173. foote, as I measured it: whereupon I conclude, that the place of buriall, which Ioseph of Aramathia made for himselfe, was from the foote of Mount Caluarie 173. foote westward, in which place is the Sepulcher of our Saniour.

The Sepulcher it selfe is two foote and a halfe high from the ground, Eight foote in length, and foure foote broad wanting thre inches, being couered with a faire stone of white colour.ouer the Sepulcher is a Chappell builded, the North wall whereof is layned close with the North side of the Sepulcher: and the chappell is of like stone as the Sepulcher is, consisting of fiftene foote in bredth, five and twentie

twentie foote in length, and about fortie foote in height. In this Chappell are alwayes burning thirtie or fortie Lampes, but vppon Festiuall dayes more: Which are maintained by Gifts giuen at the death of Christians in Spaine, Florence, and other partes, to be kept continually burning: and the giuers of these Lampes haue their names ingrauen about the vpper edges of them, in letters of golde standing in a band of gold or siluer.

This Chappell is inclosed with a Church, and yet not it onely, but therewith is circled in, all the before named Holy places, viz. where Christ was whipt: where hee was in prison: where his garments were denided: where the Crosse was found: where he was crowned with Thornes: where hee was nayled on the crosse: where the crosse stood when he suffered: where the baile of Temple rent: where the three Maries annointed him: where he appeared to Mary Magdalen: & in brieft, all the most notable things either about mount Caluery, or Iosephes field of Aramathia, are inclosed within the compasse of this Church, which was builded by the foze-remembred Queene Helena, Mother to Constantine the greate, she being (as I haue read in some Anthors) an English woman, and daughter to King Coell, that builded Colchester: which being bzged to them, they denyed it. I measured this Church within, and found it to be 422 fadomes about, the one side of it likewise I found it to be 130. fadomes: thus much for Mount Caluarie, which is in the midst of the Citie now.

From the North-east angle of the Citie, to the North-west, is the shortest way of the citie, and from the North-west angle to the South-west, is as farre as from the South-east to the North-east: but from the South-west to the South-east, which is the South-wall that standeth on the foote of mount Sion, I measured, and found it to be 3775. foote which is about three quarters of a mile. Vppon this South-side of the citie, is a great Iron gate, about which gate are layde seauenteene peeces of brasse Ordinance: this gate is as great

as the west gate of the Tower of London, & exceeding strong, the walles being very thicke, and on the south-side 50, or 60. fote high: so much for the south wall and side of the Citie. The south wall is not altogether so long, but much stronger, for on the south-side it hath bene often surpris'd, but on the south-side neuer: and on the East side it is impregnable by reason of the edge of the Hill which it standeth on, which is five times as high as the wall. On the north side also are 25. peeces of brasse ordinance neere to the gate, which is of Iron also, but what is in other places, as at the corners or angles, I could not come to see, and demaund I durst not. The East wall, containing the gate where S. Stephen was stoned, a little without, and to this day called saint Stephens gate, I saw but five peeces of ordinance there, and they were betweene the gate and the relique of port Aurea, which is to the southward: and concerning the west side of the Citie, at the gate whereof I entred at my first arrivall, it is very strong likewise, and hath fifteene peeces of Ordinance lying neere together, and all of Brasse. This Gate is also made of Iron, and this West wall is altogether as long as the East wall, But it standeth vpon the higher ground: so that conning from the West to the West Wall, you can see nothing within the Citie but the bare wall, but vpon mount Oliuet, conning towards the Cittie from the East, you haue a very goodly prospect of the Citie, by reason the Citie standeth al on the edge of the Hill. To conclude, this Citie of Ierusalem is the strongest of all the Cities that I haue yet seene in my iourney, since I departed from the Grand Cayro: but the rest of the countrey is very easie to be intreated: yet in the Citie of Ierusalem are three Christians for one Turke, and many Christians in the Countrey round about, but they all line poorly vnder the Turke.

Now concerning how the Countrey about Ierusalem lyeth, for your more easie and perfect vnderstanding, I will familiarly compare the severall places, with some of our native English towne and Villages, according to such true estimation

as I heare made of them. Imagin then I begin with London as if it were the citie of Ierusalem.

The citie of Bethlem, where Christ our Saviour was born, is from Ierusalem as Wansworth is from London, I meane much vpon the point in distance.

The plaine of Mamre is from Ierusalem as Guilford is from London: in which place as neere to it, is the citie of Hebron, where our Father Abraham lyeth buried.

Beersheba is from Ierusalem, as Alton is from London. Ramoth Gilcad is from Ierusalem, as Reading is from London.

Gaza which is the south-west part of Palestine, is from Ierusalem as Salisbury is from London.

Ascalon is from Gaza south-east.
Ioppe is from Ierusalem, as Alberry is from London.
Samaria is from Ierusalem, as Royston is from London.
The Citie of Nazareth is from Ierusalem, as Norwich is from London.

From Nazareth to mount Tabor and Hermon, is 5 miles south-east: these two doe stand very neere together, Tabor being the greater.

From Tabor to the Sea Tiberias, is eight miles northeast.

From Ierusalem to mount Sinai, is ten dayes iourney, and northeast thence.

These places last spoken of (beginning at Samaria) I was not in, but the other five Englishmen that met me in Ierusalem, coming through Galilee, they came through them, and of them I had this discription: they receiued of me, likewise the discription of my iourney through Palestine.

The place where Christ fasted 40. dayes and 40. nights, called Quarranto, is from Ierusalem as Chelmsford is from London.

The riuer Iordane (the very neereest part of it) is from Ierusalem, as Epping is from London.

Iericho, the neereest parte of the plaine thereof, is from Ierusalem

salem, as Lowton Hall (Sir Robert Wrathe house) is from London.

The Lake of Sodome and Gomorah, is from Ierusalem as Grauelend is from London.

The riuer Iordane runneth into this Lake, and there dyeth: which is one of the greatest secrets (in my minde) in the world, that a fresh Water should runne continually into this Salt Lake, and haue no issue out, but there dyeth, and the sayd Lake continuing still so salt, as no waight (of any reasonable substance will sinke into it, but fleeteth vpon it as a dead man or beast, will neuer goe downe. And further noate, that what filth soeuer is brought into it by the riuer of Iorden, or any other substance, it fleeteth continually vpon the water: and being tossed thereon, by force of weather, in time it becometh a comealed froth, which being cast vpon the bankes, and there dyed by the extreame heate of the Sunne becometh blacke like pitch, which in that Countrey is called Bitumen, wherof I haue brought some with me from thence. This Lake is 8. or 9 miles broad, and about 80. or 100. miles long, the length stretching from the north, where the riuer of Iordan falleth into it to the Southward, and hath no further issue.

The field where the Angelles brought tydings vnto the Shepheards, tyeth from Ierusalem as Greenewiche doth from London

Mount Oliuet lyeth from Ierusalem as Bowe from London.

Bethania is from Ierusalem as Blacke-wall is from London.

Bethaga is from Ierusalem as Mile-end is from London.

The Valley of Gethsemanie is from Ierusalem, as Ragcliffe fields lie from London.

Brooke Cedron is from Ierusalem as the ditch is without Algate is from London.

Mount Sion is neare adioining to Ierusalem, as Southwarke ioyneth to London.

Thus haue I described the Citie of Ierusalem, as it now built,

built, with all the notable places therein, and neare vnto the
 same, and the countie about it. by which comparisons you may
 well vnderstand the situation of most parte of y^e places neare
 vnto it, and there by you may perceiue that it was but a smal
 country, and a very little plot of ground, which the Israelites
 possessed in the Land of Canan; which as now is a very barren
 Country: for that within 5. miles from Ierusalem the Coun-
 try is wholly barren, and full of Rocks and stony, and vnles
 it be about the plaine of Ierico, I know not any parte of the
 country at this present that is fruitfull, what it hath binne in
 time past, I refer you to the declaration thereof, made
 in the holy Scriptures: my opinion is, that when it was
 fruitfull, and a Land that flowed with milke and hony,
 In those dayes God blessed it, and that as then they followed
 his commandments, but now being inhabited by Infidells,
 (that profane the name of Christ, and liue in all filthy and
 beastly manner) God curseth it, and so it is made barren, for
 it is so barren that I could get no bread when I came neere
 vnto it, for that one night as I lodged short of Ierusalem at a
 place called in the Arabian tongue, Cuda Chelaneb, I sent
 my poore to a house (not farr from the place where
 wee had pitched our Tents) to get some bread, and he brought
 me word, that there was no bread there to be had, and that
 the man of that house did neuer eat bread in all his life, but on-
 ly dried dates, nor any of his household, whereby you may
 partly perceiue the barrennes of the Country at this day; only
 as I suppose by the curse that God layeth vpon the same, for
 that they vse the sinne of Sodom and Gomorah very much in
 that country, whereby the poore Christians that inhabit there
 in, are glad to marry their daughters at twelue yeares of age
 vnto Christians, least the Turks should rauish them: and to
 conclude, there is not that sin in the world, but it is vsed there
 amongst those Infidells that now inhabit therein, and
 yet it is called Terra Sancta, and the Arabian Tongue
 Cuschla, which is the holy Land, bearing the name only and
 no more: for al holyness is cleane banished from thence, by those
 heeues

These filthy Turkes and Infidells that inhabit the same, and hauing my certificate sealed by the Arabian, and a letter deliuered vnto me, to shewe that I had washed my selfe in the River of Iordan, I departed from Ierusalem in the company of the Poore, that holpe to get mee out of prison, leauing Mr. Edward Abot, Iefferie Kerbie, Paister Iohn Elken, Iasper Tymme, and Paister Beadle the preacher whome I met there by chaunce, not knowing of their coming, behinde me in Ierusalem, and which grieued me moste, the Gentlemā of Middle-borow called Paister Iohn Burrell, that I met with all at Grand Cayro, that had bozne mee company from thence to Ierusalem, soooke me there, and staid also in Ierusalem with the other fve Englishmen, and so I was left alone to the merrye of my Poore that kept me company, and neuer left me till I came to Grand Cayro: now what hapned vnto me in my trauell from Ierusalem to Cayro, and from thence to Alexandria, where my shiplay, I will heereafter declare.

Departing from Ierusalem, we got safely to Rama, & fro thence went to Asalon, and so to Gaza, that lyeth vpon the borders of the deserts of Arabia: at one of those two places I hoped to haue some passage by water, either to Alexandria or to Damietta, but sayling thereof, I was in a mase, and knewe not what, whether I were best to goe back againe to Ierusalem, or to put my selfe desperatly into the hands of the wilde Arabians to be by them conducted to Grād Cayro, one of those two courses I must of force take, so there was no hope of passage, and yet I had another hope, but to no end, which was, that I should finde passage at Ioppa, and so: that cause I stayd at Gaza, and sent my Poore to Ioppa to seeke for passage, but there was none to be had. At last considering with my selfe that my hault into Egypt was great, so: I had left my man Waldred in Cayro with my stocke of 1200. poundes, and my shiplay in the Roade of Alexandria, with 60. men in her, and whether they would depart without me or no I knewe not, so: that, when I went from them to goe by the River of Nilus to
Cayro,

Cayro, I had no intent to goe for Ierusalem: my businesse standing at that point, I was forced to this extremitie: to make away all the money I had about me, and to put my selfe into the hands off two wilde Arabians, that undertooke to carry mee and my Spoor (without whome I durst not goe) to the Cittie of Cayro in foure daies, if I would paie them 24. Souldands of gold: when I came to the Materia neere to Cayro, and vpon that condition they would deliuer mee safely there, otherwise they said that they would carry mee prisoner with them, or else cut my throte: And so agreeing with them by my Spoor that spake for mee, and with all warranted mee to goe safely: swearing that he would not leaue me by any meanes: the two wilde Arabians provided vs two good Dromidoxies for vs to ride on, I and the Spoor riding before, and the Arabians behinde vs, two vpon each Dromidoxie, and so departed from Gaza about two of the clocke in the afternoone, and rode a hard pace: those kindes of beastes going so hard, that within foure houres I was so weary that I desired them to suffer mee to light downe to rest mee, which wee did about five of the clocke in the euening, and being alighted, the Arabians tyed the Dromidoxies two foze feet together as their manner is, making them kneele down: which done, wee sat downe to eate of some Raisins and Bisket, such as wee carried in our Alsogges: but in the meane time one of our Dromidoxies brake his strings, being but a small peece of a basel, and ran backe againe towards Gaza, whereupon one of the theefes tooke the other Dromidoxie, and made after him untill both he and the other, that brake loose and ran away, were both out of our sight: then the other Arabian that staid behinde with vs ran after them, and wee were left alone in the wilde deserts of Arabia: at last night approaching, and both our guides and Dromidoxies being gone, wee were both in no small feare, what would become of vs, in which case, leaving my Spoor with my Alsogges, (wherein wee carried our diuiales) I went vp to the top of a sandy hill, not farre from hence, to see if I could

espies but two theenes, but I was no sooner upon the top of
 the hill, but I sawe foure wilde Arabians come running to-
 wards mee, from the other side of the sandy hill, which I per-
 ceiuing, ran in great hast to my spoore, yet I could not run
 so fast, but one of the theenes was at my heeles, and draw-
 ing out his sword, had my spoore belint mee vnto him, but
 the spoore made him answere and bad him search mee, (for
 he knewe well that I had nothing about me worth any thing,
 onely my heire cloath coate,) and said further vnto him, this
 Guaire (which is as much to say as vnbeleuer) is to bee con-
 ducted to Cayro in foure daies by this of your companions,
 and therewith named them vnto him; whereunto they all
 made answere and sayd, that if it were true they would doe
 mee no hurt, but if their companions came not againe with
 the Dromidories, then they would carry vs away with them,
 but within two houres after in the night time, my two Ar-
 abians came againe with their Dromidories, and then they
 were all fellows theenes. And wee gaue them a fewe Rai-
 sins and a little water, and so departed, and the fourth daie at
 night, wee came to a place where the Arabians had tents,
 and there they gaue mee some Camels milke, and beheld me
 so earnestly, as if they had neuer seene a white man before:
 from thence wee departed, and the next night wee came to
 Sakhia, where being soe taken in my bodie, (not with-
 standing I was tolled with rollers,) I was constrained to
 giue ouer my Dromidories, and to get horses which they pro-
 cured there of some of their acquaintance: this Dromidorie is
 a kinde of beast, like vnto a Camell, but it hath a lesser head,
 and a very small neck, but his legges are as long & there is no
 more difference betweene a Camell and a Dromidorie, then
 there is betweene a Spawle dog and Greyhound, these be-
 asts eat but little and drinke little, for they drinke not as long as
 I was with them, and it is said that they will not drinke in
 eight or ten daies together, but cannot abstaime so long from
 meate. And by this you may see that I was as there in foure
 daies, as I was going in foure daies before: I think a good
 horse

horse wold run as fast, but not continu if, their pace is a reaching
 trot, but verie hard and quick, from the edge of Salbia which
 is vppon the East side of Gozan, I tooke horse, but the rea-
 son whie the Arabians did graunt to get me horses, was not
 because they pitied mee for my wearinesse, but for that they
 durst not go any nearer to the inhabited countrie with their
 Dromedories, and there one of them staid, and the other
 went with mee to Materia, from whence I sent my Hooze
 to Cayro to fetch mee their hie, and there I paid them that
 let me the horses, sixe peices of gold, and gaue the two wilde
 Arabians 24. peices of gold, and therewith they deliuered
 mee in sattie into the custodie of my Hooze, within thre
 miles of the Citie of Cayro, where I was welcomed by the
 Consull, and others there resident, and there I paid
 my honest Hooze sixe peices of gold, and bought diuers
 provisions for him, to furnishe him in his iourney to Mecha,
 in which iourney as he returned againe, he died. In Cayro
 I staid two daies, and the seauenth night after I came to
 Bullac, and there tooke boate, and in thre daies I got down
 the Riuer of Nilus to Rossetta, and there taking horse with a
 Ianisarie I fel into greater danger then any I had during my
 iourney, for that betwene that town and Alexandria, there
 were diuers great Ianisaries that came from Constantino-
 ple that were newly landed at Alexandria, who hauing tyed
 their horses, would haue taken our two Hules from vs,
 which my Ianisarie refused them, and therewith drew out his
 swoorde, and they to be reuenged came running to take me, and
 hauing laid hands vppon mee, foure of them beats mee cruel-
 ly, and drawe mee to the passage that was hard by, and there
 would haue killed mee, which my Ianisarie perceauing, and
 seeing that nothing cold appeale them but our two Hules, af-
 ter he had bene soze wounded, he deliuered them vnto the o-
 thers Ianisaries, or else I had there bene staineed after all my
 long and wearie iourney, being within fise miles of my ship,
 that laid in the road at Alexandria, and so he being soze wou-
 ded & I wellbeaten, at the last we got to the gates of Alexan-
 dria

dria, but it was so late that we could not get in, but were forced to stale al that night till morning, upon the hard stones, and in the morning I got a board of my Ship, when I had bin from it fiftie daies. And so I ended my Pilgrimage.

FINIS.



